

feet of beasts, walking on the earth and even licking
the dust
Oh, take heed, that, seeing your religion will not
destroy your
covetousnesse, at last your covetousnesse doth not
destroy your
religion." See also Sir Balthazar Gerbier, *A New
Year's Result in
favour of the Poore*, 1651 (Thomason Tracts, E. 651
(14)), p. 4: "If
the Papists did rely as much on faith as the reformed
professors of
the Gospel (according to our English tenets) doe, or
that the reformed
professors did so much practice charity as the
Papists doe ? "

⁷³ S. Richardson, *of. cit.* (see note 60 above), pp. 7-8,
10.

⁷⁴ The first person to emphasize the way in
which the idea
of a " calling " was used as an argument for the
economic virtues
was Weber (see note 32 above), to whose conclusions
I am largely
indebted for the following paragraphs.

⁷⁵ Bunyan, *The Pilgrim's Progress*.

⁷⁶ Richard Steele, *The Tradesman's Calling, being a
Discourse
concerning the Nature, Necessity, Choice, etc., of a Calling
in general*,
1684, pp. i, 4.

⁷⁷ *Ibid.*, pp. 21-2.

⁷⁸ *Ibid.*, p. 35.

⁷⁹ Baxter, *Christian Directory*, 1678 ed., vol. i, p*
3366.

⁸⁰ Thomas Adams (quoted Weber, *op. cit.*, p. 96 n»).

⁸¹ Matthew Henry, *The Worth of the Soul* (quoted
ibid., p. 168 n.),

⁸² Baxter, *op. cit.*, vol. i, p. ma.

⁸³ Steele, *op. cit.*, p. 20.

⁸⁴ Baxter, *op. cit.*, vol. i, pp. 3786, 1086; vol. iv, p.
2530.

⁸⁵ *Navigation Spiritualized: or a New
Compass for Seamen,
consisting of xxxii Points :*

(Pleasant Observations
of -{ Profitable Applications and
\ Serious Reflections.

*All concluded with so many spiritual poems.
Whereunto is now
added,*

i. A sober conversation of the sin of
drunkenness.

ii. *The Harlot's face in the scripture-glass, etc.*

*Being an essay towards their much desired
Reformation from the
horrible and detestable sins of Drunkenness, Swearing,*

*Uncleanness,
Forgetfulness of Mercies, Violation of Promises, and
Atheistical
contempt of death.* 1682.

The author of this cheerful work was a Devonshire minister, John Flavell, who also wrote *Husbandry Spiritualized, or the Heavenly Use of Earthly things*, 1669. In him, as in Steele, the Chadband touch is unmistakable. *The Religious Weaver*, apparently by one Fawcett, I have not been able to trace.